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Hawaii  
1923

The First Decade 1933

# CHURCH OF THE CROSSROADS

Friends  
From Afar  
Send Aloha



Hull-House, Chicago

Author and Professor in  
Oriental Culture

NEW YORK CITY

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Formerly pastor, Honolulu Union Church

United Church  
Montreal, Canada

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D. J. Fleming  
Union Theological Seminary,  
New York

*W. C. ...*  
Senior Minister,  
College Reformed  
Dutch Church of  
New York City

*M. M. ...*  
founder "Mustard Seed"  
Chiyomachi, Japan

*Henry H. Goddard*  
Professor of Psychology in  
Ohio State University

*Galen ...*  
Executive Secretary,  
Institute  
of Social and Religious Research  
New York City

*Daychiro Kagawa*  
Christian Social Worker, Japan

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*Paul ...*  
Managing Editor,  
"The Christian Century"

*Miner Parson Merrill*  
Minister, Brick Presbyterian  
Church, New York City.

*Professor ...*  
Professor of Philosophy in  
Lafayette College, Pa.

*Frank ...*  
Editor, "The Chinese Recorder"  
Shanghai

*Philip ...*  
Pastor, Congregational Church  
La Grange, Illinois and formerly  
pastor, Central Union, Honolulu

*Edward ...*  
Executive Vice-President  
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*Robert W. Palmer*  
President, Chicago Theological  
Seminary and formerly pastor,  
Central Union Church

*James ...*  
Professor in Teachers' College,  
Columbia University

*Walter M. Horton*  
Professor in Oberlin  
Graduate School of Theology

*Constance H. Wilson*  
Formerly acting pastor, Central Union  
Church.

*Paul ...*  
Director, Austro-American Institute  
of Education, Vienna.

*Doremus Sudder.*

Formerly pastor Central Union Church

Honolulu, Hawaii

## TENTH ANNIVERSARY PROGRAM

*May 12:*

Banquet and exhibit held in Mission Memorial Hall. President David L. Crawford of the University of Hawaii as principal speaker on the subject: "Doubting Thomases."

*May 13:*

"Campus day" on the University Avenue property of the church. Trees planted by children, seniors, young people and adults. A beginning made on a carefully worked-out landscape plan that looks forward to a very beautiful setting for our future buildings.

Evening—picnic supper and social program.

*May 14:*

Special anniversary service of worship at 11 a. m. Preacher, Dr. G. A. Johnston Ross. The Robin McQuesten Trio.

Besides the above, the publication and distribution of this booklet.



All communications should be addressed to the church, P. O. Box 150, Honolulu, Hawaii.

Contributions should be made payable to Treasurer, Church of the Crossroads and designated whether for "Building Fund" or "Operating Expense." The average annual budget amounts to about \$4900. (See page 18 for sketch of proposed first unit of a home for the Church of the Crossroads)

# Why the Church of the Crossroads?

Rev. Norman C. Schenck

STRANGE to relate to a Crossroads clientele, the World War had a lot to do with the development of the church. It did much to draw various racial groups in Hawaii together. The highly developed Community organizations for selling Liberty Bonds, helping the Red Cross, and keeping up morale, the large gatherings of people, the singing, the enthusiasm, and the focused attention upon the thin line that swayed back and forth across Europe, all combined to create a feeling of unity.

Out of this spirit came the belief that racial lines were not so important as they used to be. American-born youths of foreign-born parents were citizens of America. Their loyalty was revealed by their service in the Army and Navy and National Guard. Language was no longer a barrier. Some of them were irked by the conservatism of their racial ancestors. And the racial churches did not appeal to them. The spirit of Hawaii during the years from 1915 to 1923, the year in which the Church of the Crossroads was organized, was definitely turned toward inter-racial cooperation, and the inter-mingling of racial groups in business and social life. And in marriage. Some of them were eager to meet together in religion. Our Hawaiian Board was not prepared at that time to serve them on an inter-racial basis. The young people of our varied races were not attending Central Union in any great numbers, and no plans were formulated by that church to reach them. Yet the urge for an inter-racial organization continued.

The Hawaiian Board had been doing something along this line since 1912 when the late Akaiko Akana, who had been trained for religious work in Hartford Theological Seminary, was appointed by the Board to organize inter-racial work for young people. He started the Young People's League which tended to be largely Hawaiian in membership. It merged its members with Kawaiahao Church in 1912 when Mr. Akana became pastor there.

Another evidence of the urge came from some Y.M.C.A. conferences, whose leaders reported a sincere and insistent demand on the part of some Japanese young men for religious opportunity in English, a language which they literally and figuratively understood.

Indirectly, another indication of the importance of the move to organize English-speaking inter-racial work in Honolulu might be seen in the following incident connected with the plan to build a new home for Central Union Church.

The writer was unable to attend the meeting of Central Union when

they were to vote on moving to Beretania and Punahou Streets. However, he sent a request that in case they moved, the old plant on Beretania and Richards Streets be dedicated to the young people of the city, instead of sold. This request was not granted, for they expected to realize \$100,000 from the sale of the property, and the project for the young people was not very definite. Of course, the plan was dropped.

Finally on February 10, 1922, the Hawaiian Board voted "to authorize the Religious Education Committee to arrange for a meeting of interested people for the purpose of considering the establishment of a service of worship for young people of all races in the English language." The committee was appointed, consisting of Mrs. Elizabeth Burwell Waterhouse, Dr. A. L. Dean, President of the University of Hawaii, L. R. Killam of the Y.M.C.A., Miss Alice Moore, Y.W.C.A., Rev. John L. Hopwood and Norman C. Schenck. This committee invited representatives of the following racial groups to a conference on this subject: Japanese, Chinese, Hawaiian and Caucasian. A meeting was held at Nuuanu Y.M.C.A. on February 28, 1922. Fifteen young people were present. Three main ideas were brought out.

- "1. Readjust the program of English-speaking churches to meet young people of all races.
- "2. Mark time during this transition period, making the best of the present capacities of English-speaking and racial churches.
- "3. Establish a new organization adapted to young people of various races."

This conference was followed by another on March 16, 1922. The young people reported, that since the last conference they had interviewed their friends. The outstanding facts from these interviews were:

- "1. There seems to be a general agreement as to the great need for such a service.
- "2. There is a fear lest the organization of such a service will cause a split with the racial churches.
- "3. The best and only suitable hour for such a service would be at 11 o'clock on Sunday morning.
- "4. The best place would be a church building but lacking this, there would be no objection to the Mission Memorial Auditorium."

In addition to this the Special Committee discussed the need for an inter-racial organization for religious work with various racial committees of the Board. They found the Japanese Committee a bit puzzled about the best method to pursue but on February 7, 1922, that committee adopted the following resolution:

*(Continued on page 22)*



# THINKING AHEAD

Rev. Galen R. Weaver

THE characteristic feature of the modern world is that "it does not stay put." Bernard Shaw tells "intelligent women" in his "Guide to Socialism" that "letting things alone is now called letting them slide: an admission that they will not stay where they are." In dealing with young people, even in insular Hawaii, we face a dynamic and evolving situation which demands our best insight and our willingness to modify our approaches and to broaden our conceptions. To instance in passing four phases of this evolution, we must take account of the fact that the large majority of our young people *today* are of Oriental parentage and not derived from native Hawaiians; that in recent years a very considerable number of these young people have arrived at their majority and have acquired high school, college and professional education, including of course training in the scientific method; that as a corollary a new spirit of independence and a purpose to steer their own destinies have powerfully emerged; that very many of these young people are bewildered and some disillusioned in the face of economic conditions which do not promise opportunities for sustenance, not to speak of advancement.

However confident we may be that Christ will continue to speak to the consciences and hearts of men (and the present writer shares that confidence), we can hardly be complacent about the state of our religious institutions and their readiness in Honolulu or elsewhere to carry forward the light into the new day. M. Anezaki, eminent Japanese historian, declares in his "History of Japanese Religion" that "many people call modern civilization Christian, but it is evident to every unbiased observer that Christianity is not taking the lead in civilization but is struggling to accommodate itself to it." To which statement, a sympathetic and thoughtful Hindu, K. Natarajan, editor of the "Indian Social Reformer," rejoins: "This is also the view of educated Indians." It is without doubt the view of a great majority of educated Americans, Chinese and Englishmen, as



REV. GALEN R. WEAVER  
*who organized the Church and has  
served as its pastor since June 1923*

well as the settled conviction of Soviet Russia. Organized Christianity has been cast into the crucible along with a great many other cherished institutions. While plastic and malleable, we shall be wise in being not only willing but eager to re-think and remold these human instrumentalities nearer to God's holy desires. Attention might profitably be called in this connection to a series of four arresting articles written by Paul Hutchinson and appearing in the "Forum," beginning with the January issue.

Presuppositions something like these have been forming in the minds of thoughtful members of the Church of the Crossroads. Conscious as we are of the advantages we enjoy by having a fellowship made up of persons of various racial origins, we have come to take that fact more and more for granted. We believe in the appropriateness of such a union of diversities and feel enriched because of it. There is so much that we share in common that differences in racial antecedents seem to us to be unimportant. But more and more the opportunity to think at least a little ahead and to make a courageous attempt to understand and serve the evolving needs of young people in Hawaii has appealed to us as the great challenge. This is more than a pattern set by the minister or any other particular person in the church. A group of adults organized as an Adult Forum held a series of incisive discussions a few months ago and worked out as their best thought a standpoint similar to that set forth above. It was their assumption that such a program of progressive, intelligent adaptation would take account of the best experience of the past as well as be keenly alert to the deeper needs and moods of the present. They also assumed that such an approach will naturally interest cooperators not only from one racial ancestry but from all. Publicity should not stress the interracial character of the constituency, they said, but the purpose of the church to enlist all in the venture of thought and the equally risky venture of trying to live the best we can learn. Surely this is a high Christlike purpose which is neither superficial modernity nor outworn traditionalism.

### *Some Official History*

A quite complete account of the sentiment, growing convictions and events that led up to the launching of the Young People's Service (later organized as "The Church of the Crossroads"), has been contributed to this booklet by Rev. Norman C. Schenk. His participation in these early stages gives his report of facts and their interpretation unique value. The enterprise, one gathers, was begun in an experimental way, the sponsors feeling the necessity of making a beginning. Very wisely, they left complete freedom except in the earliest formative period. Guidance was given, particularly in the formulation of the covenant, which partook more of

the nature of a creed. The doctrinal basis then adopted will undoubtedly need re-statement and tentative beginnings have already been made for such revision in the interest of more emphasis on purpose and less on credo and also in the interest of greater simplicity. Acknowledgment is cordially made of the liberal yet interested policy of the Hawaiian Board. The use of facilities at Mission Memorial has been essential during the first period and such generous encouragement is much appreciated.

The loan of Rev. Ko Fong Lum for a year of work with the Church of the Crossroads is another evidence of the positive interest of the Hawaiian Board.

In spite of early misgivings on the part of some ministers and lay people in the racial churches, it is hoped that the policy of appreciation for the mission they have still to perform and of utmost care in avoiding any appearance of proselytizing has borne fruit in growing confidence. Relatively very few young people have transferred from Honolulu racial churches. A good many Crossroads people have gone out into the various communities of the islands prepared and willing to render valued services to the churches.

### *An Accounting Of Stewardship*

The Church of the Crossroads has made, we believe a vital contribution to the spiritual life of the islands. It has attracted and held to gratifying degree the interest of an interracial constituency. The Caucasian American element has never been large but is present and active. To the fellowship the young people themselves have contributed not only materially but with leadership in thought and planning. They have come to feel that it is their movement and in a relatively short time have shown encouraging evidence of their spiritual earnestness and their sense of the realities which must be faced. A strong tradition of openmindedness has been established in the community and the young people feel themselves under no restrictions from above. Courtesy, sincerity and tolerance of diverse viewpoints are unconscious attitudes shared by all. In consequence visitors at the worship services, where more than one hundred gather Sunday mornings, and at the three weekly discussion groups for high school, college and employed people are impressed immediately by the vitality that is manifestly present. Reverence and seriousness join with exuberance of spirit, complementing each other.

Without glossing over difficulties inherent in a movement still in comparative infancy, there is much cause for gratitude. We believe that we are being used of God and humbly ask for guidance for the new phase of development just ahead. We think that we are entering this exacting and portentous period with certain assets and we continually pray that

our liabilities and limitations may not too much inhibit us. New problems will face the church as it moves into a residential community and broadens its present services to adults and children. But additional elements of strength, it is believed, will also accrue.

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### MEMBERSHIP IN TEN YEARS

Total members received between October 7, 1923 and April 30, 1933—351

By letter from other churches	72
From Honolulu churches	31
Oriental and Hawaiian	17
Anglo-Saxon or Union	14
From other island churches	29
Oriental	8
Union	21
From mainland churches	10
From other countries	2
By confession of faith	210
By reaffirmation of faith	12
Affiliate members (for duration of their temporary stay in Honolulu)	57
	<u>351</u>

The average membership growth per year was 35.  
71% of all resident members joined by confession of faith.



# GREETINGS FROM MAINLAND FRIENDS

PROFESSOR RUFUS M. JONES, distinguished Quaker philosopher, Haverford College, Pennsylvania.

"I want to send you my heartiest congratulation and my sincere appreciation of the work that is being done through this church.

"I have the most pleasant memories of my visit with you and shall long remember the impression the splendid Christian group of men and women made upon my mind and heart."

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PROFESSOR EDWARD S. AMES of the University of Chicago. Also pastor, University Christian Church. (It is interesting to note that Dr. Ames preached his first sermon on his return from Hawaii on the subject, "The Church of the Crossroads.")

"I am very glad to have an opportunity to express my appreciation of the very interesting and significant experiment which you are making among these various races. The success you have already had among them is the best possible guarantee of still greater things for the future. You have not only interested many people of these different races, but you have enlisted the sympathy of scholars like Professor Park and the religious leaders of your community. I hear only favorable things of your work from the different people with whom I have talked about it."

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MISS JANE ADDAMS, founder of Hull House, Chicago.

"The Church of the Crossroads seems to me a singularly successful and an unusually brilliant effort to unite through participation in a common cause, people of varied origins and experiences.

"I predict that its history will long be cherished as that of a pioneer in a path so often needlessly beset with insuperable difficulties."

PAUL HUTCHINSON, Managing Editor, *The Christian Century*.

"Ever since my attendance at the session of the Institute of Pacific Relations I have been watching the development of the Church of the Crossroads with a growing regard for its importance. I do not know another church anywhere in the world that is dealing so directly with what I am persuaded will prove to be the ultimate and most difficult problem to confront Christianity — namely, racial brotherhood. The significance of your work, therefore, extends far beyond the immediate Honolulu community."

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WILLIAM PIERSON MERRILL, D. D., pastor, Brick Presbyterian Church of New York City.

"Heartly greetings, congratulations, and good wishes. In my recent visit, the church impressed me as very much alive and very much worth while. All ventures in inter-racial and international fellowship have peculiar significance and value just now when the world is so divided and so deeply in need of being held together. Matthew Arnold's cry, "Ah, keep, keep them combined," fits our day even better than his own. You have an unusual opportunity for such ministry.

"I hope and pray that you may have success far beyond your expectations in getting the building you have immediately in mind and may go on in strength and usefulness through many years to come."

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DR. CLARENCE H. WILSON, formerly Acting Pastor of Central Union Church, Honolulu.

"I am much pleased by the news that some generous donations bring you nearer the realization of your plans for the Church of the Crossroads. Your work is an important one, of national and even of international significance, and it should be adequately housed and equipped. Indeed it is more than important, it is urgent in



Morning Worship Congregation, February 5, 1933.

these times of a rising nationalism and quickened racial consciousness. The peace of the world calls for inter-racial understanding and sympathy. To that you are making a notable contribution in the Church of the Crossroads where the diverse racial strains of Hawaii are brought together in a Christian fellowship. You ought to have large support from the mainland—and but for the depression which sits so heavy on hearts and purses I am sure you would have it. If the wonderful generosity of Hawaiian people can enable you to bridge the gulf to better times you may look forward with confidence to an expanding and effective service to the nation, the world and the Kingdom of God.”

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ALBERT W. PALMER, D.D., LL.D.,  
President Chicago Theological Seminary.

“As a former Honoluluian and sometime pastor of Central Union Church may I send my warmest greetings on the occasion of your Tenth Anniversary and my hearty congratulations on your plans for more adequate equipment?

“Your church has always seemed to me to be one of the most unique religious institutions in the world, demonstrating possibilities of human brotherhood and gathering up within itself the fine enthusiasms and idealisms of youth as a sort of living demonstration of how much better a world this might be if the spirit which animates your church might penetrate into all departments of our common life.

“I am sure you are rendering a service of great value to the Territory and, as you go on and accumulate wisdom and experience, I believe the light which you have kindled will shine far beyond the Islands themselves and be luminous with inspiration to those of us on the mainland who look to Hawaii with especial hope and affection.”

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PHILIP ALLEN SWARTZ, D. D., Pastor First Congregational Church of La Grange, Illinois, and formerly Pastor, Central Union Church of Honolulu.

"During the past years you have proven the strength of the bonds that hold all people under heaven in the one great human family. You have given evidence of the universal power of the Christian faith, as you have reached out with friendly influence to cooperate with all seekers after truth and righteousness. You have interpreted the unsearchable riches of the abundant life by persuasive words and gracious character, by the appeal to the higher mental faculties, by the arts of music and drama strengthening the motives for right action, and by fruitful service to personal needs and community life.

"May the future of your Church be characterized by increasing experience of God, by intensified ethical earnestness, and by a wider ministry to the underprivileged. You have an opportunity of unlimited scope in your special work for young people of all races. You are building a bridge of understanding not alone for the people of Hawaii, but far more significantly for the Occident and the Orient..."

DOREMUS SCUDDER, D.D., Formerly Pastor of Central Union Church of Honolulu.

"Ever since I heard first of the new enterprise whose aim it was to bind young people of all races in Honolulu into a single church organization and to work out Jesus' principle of unity in human brotherhood I was deeply interested. It has been a great pleasure to learn from time to time of the progress you have made..."

"Perhaps as no other one city in the world, Honolulu needs the sort of service you are rendering. A comparatively small community set apart by itself into which a stream of diverse races has been flowing, it seems almost as though it had been created for the chief purpose of pointing the way to the solution of inter-racial questions. Hawaii has already contributed

to this end more perhaps than any other community on earth.

"A church dedicated to the practice of 'The all for each individual and the individual for the all,' as Jesus lived and taught it, is a *sine qua non* in a mixed community like that of Honolulu. If this basic principle cannot be lived out by a church, the quest of the goal of the family of God on earth would seem hopeless. It is therefore of vital importance that Honolulu should have at least one church which aims, through inter-racial membership, to realize Jesus' ideal, 'One is your Father even God and all of you are brothers!'"

LLOYD C. DOUGLAS, D. D., pastor, St. James' United Church of Montreal. (Dr. Douglas came to Honolulu in 1928 as the Fifth Anniversary speaker)

"It must be a continuing pleasure to you, this work of fusing so many diverse racial interests into a fabric whose beauty and strength is gathered up from its constituent parts. Such an employment has in it not only the spiritual glow of a 'mission,' but the creative joy of the handicraftsman at his lathe and forge, wistfully coaxing woods and metals into valuable art-forms. Anybody should be able to see at glance the possibilities of such a spiritual laboratory as the Church of the Crossroads has come to be."

GALEN M. FISHER, Executive Secretary, Institute of Social and Religious Research, New York City.

"In a California mountain pasture of my boyhood there lay a deep pool of water and a salt lick which formed the center of a network of paths, for thither came the horses and cattle and deer from all the surrounding hillsides.

Such a life-renewing center the Church at the Crossroads has been for young men and women of many races. May it continue to be a wellspring to all the youth who turn expectantly toward it, an anti-septic savor in the life Hawaii and her tributary peoples." (Mr. Fisher enclosed an unsolicited contribution to the building fund.)

(Mainland Messages continued on pages 15 and 16)



# From The Orient

TOYOHICO KAGAWA, *Christian social worker, evangelist and author, of Japan.*

"I am glad to send a message to your church's tenth birthday. It is very interesting that your church represents and serves so many nationalities, and that in the Hawaiian Islands you have a Christian brotherhood, to some extent, of all races. May it be perfected! And may God bless your church to that great end!

"We must have the Christian Internationale. In my church in Matsuzawa, near Tokyo, we have had a weekly early morning prayer meeting for Peace ever since the Manchurian Incident, and others are held in other places. We are praying for China very earnestly. That is the only way to make the two nations come together. Though the Christians are small in number in the two countries, they have power. If the Christians get power, if they get a message, they can transform the present world situation.

"We must have a world awakening. I do not say 'revival,' for here in the Orient we have not yet heard the Gospel, so I use the term 'awakening.' Please pray for all nations, for the so-called Christian nations, and for the mission field. In Honolulu, where you can look out on all the world, both eastward and westward, you can have the truly international viewpoint, and do much to bring the world together in the Christian world brotherhood, the world family of God our Father."

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WM. MERRELL VORIES, founder in 1905 of "The Omi Mission," an experiment in rural evangelization, international and interdenominational, Omi-Hachiman, Japan.

"I could not too strongly express my belief in the Church of the Crossroads. . . . One point about the situation in Hawaii for many years was a disappointment to

me: the fact that church groups were divided by races or national sources, as well as by the usual sectarian lines. It was therefore a source of exceedingly great satisfaction to me to discover, some eight years ago, the 'Church of the Crossroads.' For here, at last, was the beginning of the ideal Christian community, in which there shall be no 'foreigner' but a genuine brotherhood.

"The success of this Church, it seems to me, is far more vital to the entire Christian movement upon earth than merely to the particular situation in Honolulu. Its demonstration of the possibility of complete super-national comity in loyalty, worship and service, under the universal banner of Christ, is second in importance to no activity in Christendom.

"I have said before, and am glad to repeat at this time with increased conviction, that if I had not had my own part in another super-national movement in Japan, I could ask for no better field of labor and fellowship than the Church of the Crossroads in Honolulu. For the sake of us all, I pray for its ever-increasing success."

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DR. FRANK RAWLINSON, *Editor, "The Chinese Recorder" (Shanghai)*

"I have always been keenly interested in the dominant aim of the Church of the Crossroads, that of uniting people in religious life and effort on a level above racial affiliations or feelings. . . .

"The Church of the Crossroads is a model of what a church may be when freed from the limitations of age-old racial predilections and prejudices. Many more such churches are needed everywhere.

"I rejoice to hear that the Church will soon have its own plant. I congratulate it on its steady growth. I shall count it a special privilege to enroll myself among its friends. I hope that its message of super-racial fellowship and service will wield influence not only in Honolulu but in many other places."



T. Z. KOO, London Mission Compound, Peiping, China. (Dr. Koo is most favorably known in Honolulu where he has spoken on several occasions, one of his addresses having been to the congregation of the Church of the Crossroads.)

"Many centuries ago, the mystic Laotse said these words—"To live is to be in relations." Although uttered a long time ago, how true a picture has he given of the modern world in which you and I live. Scientific knowledge and inventive genius together have brought the peoples of the world into close and varied relations with each other. 'To live is to be in relations.'

If this is so, then it is very important that these relations be founded upon the right basis. Confucius summed up the essence of human relationships in the term 'benevolence.' It is his doctrine that all our dealings with each other should be characterized by a spirit of benevolence which should look upon all within the four seas as brothers.

But it was left to Jesus Christ to say the last word in this connection. 'This is my command: you are to love one another as I have loved you.' 'But I tell you, love your enemies and pray for those who persecute you, that you may be sons of your Father in heaven.' No man can add anything to this description of the nature of human relationships. What a different world we will have if our international, racial, economic and other relationships are built upon a foundation of love such as we see in the heart of Jesus.

Your Tenth Anniversary is coming at a time in the history of the world when every people is being visited by sorrow and suffering, weighted down by burdens too grievous to be borne; when human relations are shot through with suspicion and conflict; when man's own selfishness and sin are threatening to overwhelm in disaster and ruin. Therefore, as you com-

memorate this happy day of your fellowship as a Church of God, encourage each other to make your Church a true edifice of Christ-like love in the crossroads of human relations."

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WILLIAM AXLING, Honorary Secretary National Christian Council of Japan. Movement in Japan. (Who spoke<sup>d</sup> at our worship service in January, 1933).

"Christian greetings. I greet you as pioneers in the name of Christ, the Master Pioneer. For ten years you have been blazing a new trail. New trails are not easily blazed, but the world's progress halts and the coming of the Kingdom waits until the trail-blazers appear and do their painful pioneering work.

Yours is a unique and noble experiment in Christian brotherhood. On its success or failure hang issues far beyond the confines of your immediate church and community.

Can the different races, in Christ, be blended in mind and heart, in inner experience and outward goal and move out as a dynamic creative unit to build a better world? A world in which race prejudice and pride shall give way to genuine whole-hearted brotherhood?

Out of your Christian laboratory at the Church of the Crossroads many are waiting for an answer to this vital question, an answer that shall have come out of actual life. You must not disappoint us. I believe that you will not. Your answer will be clear and concrete.

Most heartily do I congratulate you on the progress which you have made during the past ten years. As you turn the corner into the second decade of your meaningful history I pray that your courage may grow with the years and that you may ever press on toward your God-appointed goal."



Three Sunday Evening Discussion Groups, February 5, 1933.

Between 45 and 80 attended regularly September to June 1932 - 33.  
Senior Fellowship Circle (Mr. and Mrs. U. Watada, advisor); Young  
People's Fellowship Circle (Mr. C. C. Robinson, advisor); Adult Forum  
(Prof. A. W. Lind, Advisor).

## FROM ENGLAND, EUROPE & PALESTINE

DR. KENNETH SAUNDERS, *Writer and Lecturer on Oriental Culture, writing from England.*

"It seemed to me when I was with you all in Honolulu that you and your group were doing what most of us are content to discuss—building for a better and more solid understanding between men and women of different races and traditions. As the President of the University said, Honolulu may be the House of the Interpreter: Your church may well be a friendly hearth in that house, dedicated to the Master's service. May its light burn undiminished!"

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DR. PAUL L. DENGLER, *of Vienna (Austria.)*

"I shall always remember the privilege which you afforded me by allowing me to speak in your church on the problems of Central Europe. . . In connection with the practical realization of peaceful cooperation between so many variegated races and nations, the Church of the Crossroads has certainly done a great deal of good. Founded with foresight and wisdom and guided with tenacious energy and deep belief, it has achieved much valuable constructive work during the ten years of its existence. Aloha, from the Austro-American Institute, through its Director."

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WALDO H. HEINRICHS, *General Secretary, Jerusalem Young Men's Christian Association.*

"I remember well the important work your Church is doing in one of the most strategic centers in the world. Hawaii's size of the Islands, and in a city of such a mixed population as Honolulu such a service as you are rendering is bound to

have world-wide influence. The more I have lived in areas of racial and religious conflict the more I am convinced that the most powerful message to the non-Christian world is a life lived in accordance with the life and principles of Jesus. Creeds and programmes, and the various paraphernalia of our Western civilization, melt into insignificance alongside of a life completely consecrated to His service. It is the greatest message we can give.

I wish you and your congregation a growing sense of your responsibility and success in your work."

(Mainland Messages continued  
from page 11)

GEORGE F. KENNGOTT, *formerly superintendent, Southern California Congregational Conference.*

"Twice now I have visited that church and was so much impressed by it and by what you were doing that I would like to visit it again. I was especially impressed . . . by the fine and upstanding group of young people. I have often spoken of them here. Mrs. Kenngott, joins me in sending Aloha to you, one and all."

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GOODWIN WATSON, *Professor in Teachers' College, Columbia University.*

"One of the most attractive and promising pieces of work which I knew in Honolulu was your work at the Church of the Crossroads. I liked it primarily because it was a youth group and most of us in the United States have not succeeded very well in developing youth groups which deal with current problems in a way which would be quite common among European youth. I think also that the inter-racial character of your work could do much to help out on that very troublesome problem of the twentieth century. Just now with the difficulty which arises in understanding between Japan and the United States, I am counting heavily on some of you in Hawaii to interpret each to the other."

EDWARD H. HUME, M.D., Executive Vice-President, New York Post-Graduate Medical School and Hospital, New York City.

"Each time I have been in Honolulu I have been impressed by the opportunity there for bridge building in human affairs. Not only is the geographic position of the Hawaiian Islands unique, but you have opportunity for biological observation and social study that is seldom seen anywhere else.

Since these things are so true in the world of economic affairs, it must be even more true in the world of the spirit. I wish for the Church of the Crossroads an enlarged field of service in bringing men of different races to an understanding of each other, and in keeping them in touch with spiritual realities."

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DR. HENRY H. GODDARD, Professor of Psychology in Ohio State University, Columbus.

"I well remember how thrilled I was to discover the kind of work you were doing. There was no mistaking the enthusiasm and interest of the group to whom you were ministering. Your work was so practical and up-to-date. Not theology but real religion, the kind that is in every man's soul whether he recognizes it or not, and no matter what he calls it. Some of us have been brought up to feel that Jesus Christ best embodies true religion, but Buddha and Mohammed were inspired with the same idea—the brotherhood of man, recognition of the great Unknown and a life of service."

---

HENRY E. COBB, S.T.D., Senior Minister of the Collegiate Reformed Dutch Church of New York City.

"I recall with pleasure my visit to Honolulu and the Church of the Crossroads. It was a special privilege to preach at one of your services.

Its cosmopolitan character, the entire effacing of race distinctions, the fine group of earnest, interesting and rarely

intelligent young people, impressed me as a singular promise of the building of a community which shall stand before the world as a witness to the possibility of Catholic and Christian fellowship." (Dr. Cobb also enclosed a gift to our new building)

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THEODORE C. WILLIAMS, Formerly Pastor, Kohala Union Church, Who wrote from Tehachapi, California.

"We are most happy to have this opportunity to congratulate the Church of the Crossroads on this its tenth anniversary and on its healthy growth during its first decade. We heartily commend it for having kept during these years the same devoted pastor, a man of prophetic vision, adequate training and one fully dedicated to bringing to pass the kingdom of God in human history. Your church is most fortunate in its paternity as the favorite child of the Hawaiian Board with its experienced officers and loyal trustees, heir to all the evangelical achievements of the American Board. Your church also has a rich asset in the available counsel of the Rev. G. A. Johnston Ross, D. D., fresh from the faculty life of Union Theological Seminary, the outstanding school of modern Protestantism. More than this I congratulate your church on the promise of its future and the magnitude of the task to which it is setting itself,—the re-establishment of a high level of apostolic fellowship at the center of the Pacific basin in which, to all appearances, a new epoch of history is to rise....

You believe that it remains to witness to the presence of divine power by the apostolic achievement of gathering about the Lord's table people of every race and tongue and of all degrees of station and culture, thus most truly symbolizing the Fatherhood of God and the brotherhood of man. For this last I especially commend you and invoke for you many more happy anniversaries.

May God prosper you in your immediate project of erecting a fitting house for worship and fellowship neighboring the university campus."



D. L. FLEMING, Professor of Missions in Union Theological Seminary, New York City.

"The manifest and distinctive opportunity of your Church would seem to be to foster a community where fellowship among those with different cultural gifts is not marred by divisive distinctions between superior and inferior; and where in each is built up the spirit of a God-based hope and boundless confidence that each people has a work to do and a contribution to make that is unique and without which the world would be the poorer. You have the chance to realize that "there are diversities of gifts but the same Spirit;" that, though there are many members, there is one body. To the Church of the Crossroads is given the chance actually to experience such a community.

Something deeper and higher than race and nation is essential to your greatest service. Some day your vision of a new church home will take shape. Perhaps the suggestion of a circular chapel with ailes radiating out to every point of the compass will be realized. But you do not need to wait for brick and mortar for this essential. I know from experience what inspiration can come from times of corporate worship on some slope in the open looking out across your wonderfully colored sea. Even now you can go deeper, and attune yourselves to the great purposes of God. You can wait in His presence until the sense of mission comes.

When I think out towards you, my desire is for this combination of experience in a realized community along with a consciousness of a God-given mission gained at the price of spiritual discipline. From such a miniature of the Great Society your youth can go forth to the larger nations saying "It is of what we heard and saw that we bring you word, so that you may share our fellowship."

HUGH VERNON WHITE, American Board of Commissioners for Foreign Missions, Boston, Mass. (Dr. White was formerly pastor of the Kewalo St. Christian Church, Honolulu.)

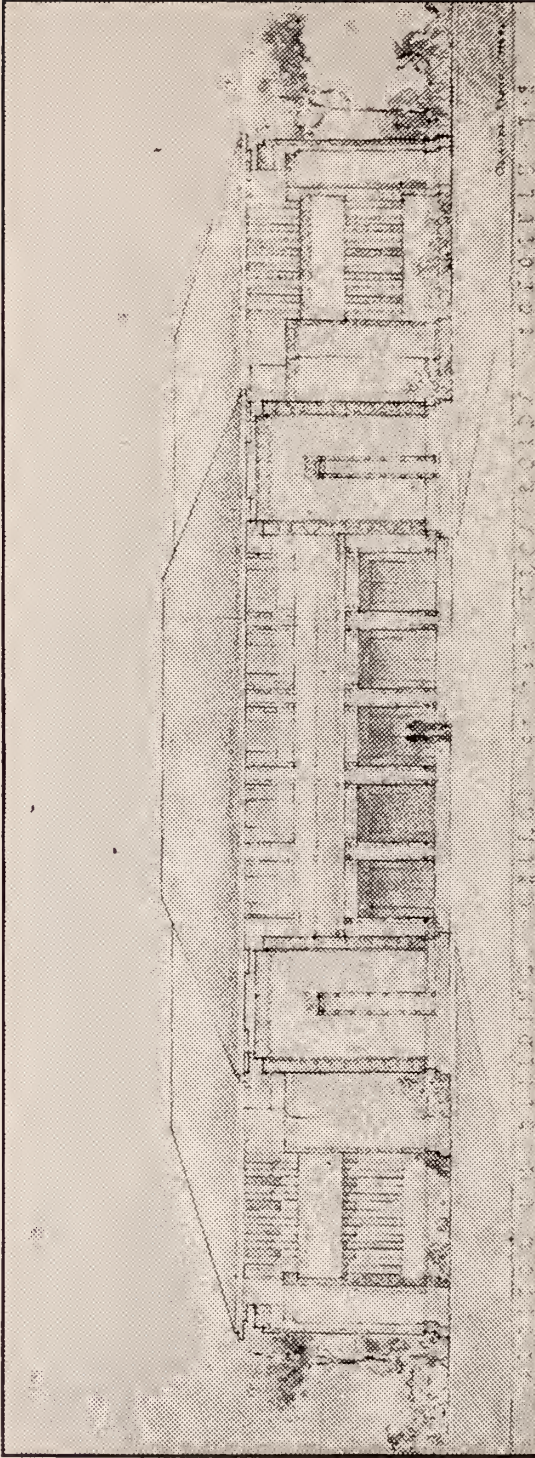
"Both the missionary background of Hawaii and its present racial character make it an unusually important place for the demonstration of the universal nature of the Christian faith and the essential oneness of men of all races. No place that I know of has as many people of influence and ability who are sincerely interested in the working out of the human problem in the spirit of Christ as has Hawaii. And nearly every problem that men have to face is to be found there. It is not the difficulties that exist but the will to deal with them courageously that marks the strength or weakness of any people. The Church of the Crossroads is a conspicuous example of the effort to solve problems fundamentally and in the Christian way. In bringing together young men and women of different races to worship and study in a common fellowship it is sowing the seed for a happy future in Hawaii and strengthening the spirit of goodwill in the world at large.

We trust that you will be able to carry through to success the plan for a building and that other and more deep going projects may be conceived and carried through which will be productive of Christian manhood and womanhood in many individuals and which will strengthen the foundations of community life throughout the territory."

WALTER M. HORTON, Professor in Oberlin Graduate School of Theology. (On the last lap of a study tour around the world, Dr. Horton spent several weeks in Hawaii during the summer of 1932 and preached for the Crossroads.)

"If it has comparatively few rock-ribbed pillars of society among its members, it has youth on its side, and the future on its side. Seriously, I cannot help thinking of your church as one of the most symbo-

FRONT VIEW OF PROPOSED FIRST UNIT-CHURCH OF THE CROSSROADS



Plans drawn by Claude Stiehl and accepted by the congregation after consultation with numerous supporters of the work of the Church of the Crossroads.

ic and promising institutions I met with in my trip around the world.

Surely this experiment of religious fellowship cutting across and transcending racial lines ought to be tried, and ought to be maintained at all costs, whatever the difficulties, if Christianity is to keep its soul and bear its testimony."

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A REPRESENTATIVE LETTER  
FROM A MEMBER IN THE  
MAINLAND UNITED STATES

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LAURA BLOOD REYNOLDS, Formerly Children's Librarian, Library of Hawaii, Honolulu.

"My heartiest aloha to you all! Congratulations, too, on your splendid progress. It thrills me to hear of the great things you are doing; and I am so very happy that you are really to have a beautiful building of your own at last.

Although I now belong to another church (in Portland) a lion's share of my allegiance still remains with the Church of the Crossroads. For there, from its pastor and through my association with the young people of many races, I received more spiritual uplift than I had ever before received in all my life. There I gained my first real impetus toward Internationalism; and it grew into a deep faith in the ideal of World Brotherhood which will abide with me always.

Even now, when I become troubled about the chaotic condition of the world, and fear of war creeps into my heart, I am comforted by remembering the very real "League of Nations" working so sincerely, thoughtfully and harmoniously in our beloved Church of the Crossroads. Who can measure its influence for "Peace on earth, goodwill to men?" I am sure it is greater than those of you who are closely connected with the work ever realize. The rest of us who have been separated physically from the main group should feel it a duty and privilege to spread that influence, as we can, in part payment of our debt to the church.

It is my dream to live in Hawaii sometime, and once more to be associated ac-

tively with you all. Until that time, believe that you have a very real place in my heart and thoughts."

---

A LETTER SELECTED FROM  
THOSE RECEIVED FROM  
MEMBERS IN THE ORIENT

HERBERT KURASHITA, writing from Tokyo, Japan, where he is a student in Meiji University.

"Happy birthday to the Church of the Crossroads on the occasion of its tenth anniversary. I am sure that this institution during its ten years of existence has done more for the boys and girls of Honolulu than any other similar organization in the territory. Your letter brought back memories of the Sunday services that I was fortunate enough to be able to take part in. At that time I did not realize the true value of them; but now, that I am four thousand miles away, I am beginning to realize what I am missing every Sunday."

---

A LETTER FROM HAWAII SPEAKS  
FOR "OTHER ISLAND" MEMBERS

GEORGE M. FUJI, writing from Hilo, Hawaii, where he is a teacher in the Intermediate Public School.

"I want to extend my congratulations... upon the tenth anniversary of the church. The Church of the Crossroads was organized in 1923 to meet the religious needs of the young people of various cultural backgrounds. During the past ten years, the church has fully met the needs of these young people who do not understand the language of their parents sufficiently well to participate in the religious services conducted primarily for the older group.

I am more convinced than ever that there is a definite place in the community for a church of this nature. I have been a member of a church made up of "haole" members and I have attended services conducted in Japanese for older people. I found in both cases that these churches were not altogether satisfactory.



*The Church of the Crossroads has shown a wonderful progress during the past ten years. With the new plant to be built soon, I am sure the church will have even a bigger part in the religious life of the community."*

A number of other members have written interesting messages which were displayed at the exhibit but, because of expense, have regrettably been omitted from the booklet.

Those who wrote are:

Mrs. Elsie H. Aloiau, teacher in Haiku School, Pauwela, Maui.

Mr. and Mrs. William J. Geiger. Mr. Geiger is principal of Kamehameha III School at Lahaina, Maui.

Kenneth Chun, a graduate student at Yenching University, Peiping, China.

René Hu, student in St. John's University, Shanghai, China.

Mrs. Aiko Mukai of Waimea, Kauai.

Wilfred Minatoya, intern at St. Margaret's Hospital, Hammond, Indiana.

Paul Talogi Nomura, student at Kansas State College, Manhattan, Kansas.

Francis Okita, student at Albany College in Oregon.

Royden Susu-Mago, who is now in Tokyo, Japan.

Mrs. Aiko Tokimasa Reinecke, teacher in Hamakua district, Hawaii.

S. D. Rita, a worker employed by the Hawaiian Board, Hawi, Hawaii.

Masao Tanaka, Hakalau, Hawaii.

Ethel Totoki, Waimea, Kauai.

Mrs. Frances Tagawa, a teacher at Kamehameha III School, Lahaina, Maui.

Mr. and Mrs. Roy Votaw, writing from Whittier, California.

Much appreciated letters of congratulation and good-will were received by the Church on the occasion of its anniversary from the following organizations and individuals. These letters were read at the banquet:

Hawaiian Board of Missions, through its general secretary, Rev. J. P. Erdman.

Honolulu Y.W.C.A. through its general secretary, Miss Mary L. Cady.

Honolulu Y.M.C.A., through its general secretary, Mr. Ralph G. Cole.

The Missionary District of Honolulu, Protestant Episcopal Church, through the Bishop, Rt. Rev. S. Harrington Littell.

Methodist Episcopal Mission, through its superintendent, Rev. W. H. Fry.

President David L. Crawford of the University of Hawaii.

Professor Shao Chang Lee, head of the department of Chinese Language and Literature, University of Hawaii.

L. R. Killam, dean Hawaii School of Religion.

Professor Romanzo Adams, head of the department of Sociology, University of Hawaii.

Rev. Ko Fong Lum, formerly associate minister, Church of the Crossroads now with the First Chinese Church of Christ.

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In addition to the above messages apropos of the anniversary, three others have been drawn from the correspondence files and are preserved here because of their special interest.

DR. DAVID STARR JORDAN wrote under date of November 11, 1925, a few hours after he had spoken at the morning service of the church:

"Let me express in a few words my appreciation of the work you are doing and of the admirable plans you have adopted for it.

The lesson of science is not bound up in "the tooth and claw." 'This world is not the abode of the strong alone: it is also the home of the loving'".

DR. JAMES E. RUSSELL, for many years the dean of Teachers' College, Columbia University, visited the church and talked with the pastor about the opportunities before such an organization. He wrote from the mainland the following letter.

"I was greatly interested in what I heard and saw of your work in the Church of the Crossroads. There can be no doubt of the inability of our sectarian organizations to hold the thinking youths of today. Students in high school and college are distrustful of all efforts to inculcate denominational differences; they can and will respond to sane appeals for union on the fundamentals of Christ's teaching. In other words, my experience is that our best students are deeply interested in religion but not greatly concerned with theology—at least the theology that tends to separate us into warring sects.

What I liked particularly in your work was the emphasis you place on the Christian life and its opportunities for service. It must be true that in such an environment as Honolulu the preaching of Hero Worship (as you presented it in your sermon) and the association of all classes and races, beget tolerance, charity and sympathy—the essential prerequisites of good citizenship.

I hope, therefore, that you will not be disturbed by any captious criticism coming from myopic sectarians. If I lived near enough to you I would ask to be enrolled in your list. Please accept my best wishes for your continued success under Divine Guidance."

A member wrote back from medical school on the mainland (1931):

"It gives me great joy to see by the reports sent that the Church of the Crossroads is growing and occupying a vital place in the community. Once a member, always a member. Even if I don't write, my heart is with the church and I wish every blessing from God to rest upon these members, who are to be citizens and leaders in Honolulu and elsewhere.

One does not appreciate the things at home until he leaves home and is in a far away country. I did not realize the place our church occupied in the lives of the young people of Honolulu until I left there. I wish I could lend you a hand, for by the report, I see the members are accomplishing things. I believe the church will grow greater as the members take their places in the community.

Old members are carrying on the work, which is a fight and a winning fight for God.

I believe the Church of the Crossroads has a great future. God bless those who are instrumental in its progress and success."

*(Continued from page 4)*

"Resolved by the Japanese Committee:

"That this Committee go on record as believing that the time has come when religious services in English looking to the organization of future churches, should be provided for our young people without respect to ancestry to supplement the other lines of religious work and provide for that body of young people who are not being attracted to or held by the existing churches.

"The committee feels that in the development of plans for such services a goodly number of Caucasian Americans should be included in the organizations."

Finally the Special Committee submitted on April 12, 1922 a report to the Hawaiian Board, from which the following is extracted.

"We have studied the situation as carefully as possible, and upon the basis of our study and conferences, we would recommend, as follows:

- "1. The organizing of a Church for Young People of all races, to be conducted in the English language.
- "2. That the Mission Memorial Building be used for this purpose.
- "3. That the time be from 11:15 to 12 o'clock Sunday morning.
- "4. That the Board underwrite the salary of a pastor for the present.
- "5. That the Young People assume sundry expenses connected with running this organization.
- "6. That a provisional organization of prospective members shall be formed
- "7. That the Board act in an advisory capacity until a permanent organization is effected.
- "8. That the inauguration of this plan shall take place in September 1922.
- "9. That Rev. J. L. Hopwood be appointed Chairman of a Board of Preachers, with power to choose his associates. This Board to act from September 1922 until February 1923.
- "10. That the Board assign to Mr. Schenck the direction of this Church from February 1923 for a period not to exceed one year, with the understanding that he be allowed to give his full time to this work.

Shortly after the adoption of this report a meeting of interested young people was held in the Mission Memorial Building. The following notice appeared in the Honolulu Advertiser of April 19, 1922:

"Board of Missions to Establish New Church in Honolulu

"Designed to Include English-Speaking Young People of All Races

"An important announcement was made yesterday by the Hawaiian Board of Missions regarding the organization of a new church in the city of Honolulu. This plan has been developed throughout a number of months. The Board has reached its decision after a careful study of the field and a series of interviews with young people of various races.

"The plan contemplates the development of an organization which will include English-speaking young people of all races. Services will begin about the middle of September and will start under the direction of Rev. J. L. Hopwood and a group of pastors affiliated with him.

"Preliminary steps looking to the inauguration of regular services will be taken during the next few weeks. The services will be held at first in the Mission Memorial auditorium.

"This plan does not contemplate any competition with other churches in the city. Most of the existing church services offer a racial language as the medium of communication and worship. This raises an insurmountable barrier to the young people. Therefore, a service in English seems to be needed and many groups of young men and young women have expressed a desire for a church of this kind. It is con-

fidently expected by those interested in promoting this idea that it will draw a large membership and fill an important place in the life of the city.

"A meeting for the purpose of preliminary organization will be held in Mission Memorial auditorium at 11 o'clock a.m., April 30."

Services under Mr. Hopwood's leadership were begun in September and in February 1923, Rev. Norman C. Schenck assumed the responsibility of this organization which was carrying on its work under the name "The Young People's Service." Attendance at these services averaged about 100 persons, of whom the majority were Mid-Pacific students.

On May 11, 1923, the Hawaiian Board at its regular monthly meeting approved the recommendation of the Religious Education Committee "that the request of 61 applicants for a church be granted, and that the Secretarial Council in conference with Mr. Weaver shall take steps toward the organization of the church," also "that Mr. Galen R. Weaver be engaged as pastor of the Young People's Church for a period of 3 years—from June 1, 1923." Mr. Weaver was at that time working in the Central Y.M.C.A. of Honolulu. A committee of the Oahu Evangelical Association ordained Mr. Weaver on May 27, 1923. This committee consisted of Rev. Henry P. Judd, Chairman, Rev. H. K. Poepe, Rev. Wm. K. Poai, Rev. John P. Erdman, Rev. Edward Kahale and Rev. Norman C. Schenck. The charge to the pastor was delivered by Rev. G. A. Johnston Ross and the charge to the congregation by Rev. Norman C. Schenck. Later in the year the church was recognized by the Oahu Association under the name "The Church of the Crossroads." Credit for this name goes to Rev. Frank S. Scudder.

The attitude of pastors of the various churches of the city toward this new organization was either indifferent or unfriendly. When the church was recognized by the Oahu Evangelical Association, some pastors openly opposed it. Their attitude is not difficult to understand, because of the possibility that many young people might be lured from their church homes to this new organization. In spite of fears aroused by the conservative program of the various churches, and the rising tide of interest in an English service on the part of the young people, the pastors of Oahu recognized this new church and started it on its way. From the first, the church was most careful to do nothing that would draw young people from other churches.

The writer was asked to contribute an article to a publication of the Beretania Street Chinese Church on the subject "Shall Beretania young people leave Beretania to join 'the young people's church?'" on the ground that this is "the biggest question that the young people of Beretania are facing."

To the question of the Beretania Street Church group, the writer on February 22, 1923, made this reply: "This question cannot be answered by a 'yes' or 'no'. The answer depends entirely upon the Beretania young people individually. Let me give two answers to the question.

"1. The most logical thing for Beretania young people to do is to join the 2nd (Beretania) Chinese Church - - - - it is their natural home.

"2. The most logical thing for SOME Beretania young people to do is to ally themselves with the Young People's church. If for instance they do not understand the language, they will leave anyway. The question that concerns us all is this: What opportunity have they for spiritual development?

"The Young People's Church hopes to offer them such an opportunity. It is not a competitive organization. It seeks to draw no members from churches. It aims to do a work which existing churches cannot do. Its success will strengthen every church in the city."

This has been the attitude of the church ever since it was organized and it has happened that the young people's work of nearly every church in the city has been strengthened. There is no doubt in my mind that the success of the Church of the Crossroads has had something to do with it.

MEMBERS OR ASSOCIATES WHO ARE ACTIVE PRESENT DATE

(But not including numerous attendants)

Senior Division:	Men	Women	Total	Grand Total
Japanese ancestry	3	12	15	
Chinese "	1	6	7	
Anglo-Saxon "	0	1	1	
Other "	0	0	0	23
	<u>4</u>	<u>19</u>		
Young People's Division:				
Japanese ancestry	24	21	45	
Chinese "	4	4	8	
Anglo-Saxon "	0	0	0	
Other "	0	1	1	
	<u>28</u>	<u>26</u>		54
Adult Division:				
Japanese ancestry	18	12	30	
Chinese "	8	16	23	
Anglo-Saxon "	9	9	17	
Other "	2	0	2	74
	<u>37</u>	<u>37</u>		<u>151</u>

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## PRESENT CONSTITUENCY

The present participating constituency of the church (that is members, associates and attendants in Honolulu and "active" in one or several parts of the program) totals about 250.

Elementary Division . . . . .	approximately 15
Junior Division (not yet organized)	
Senior Division (Senior High School . . . . .)	approximately 70
Young People's Division (college and young employed) . . . . .	85
Adults' Division . . . . .	80
	250
Members in foreign countries . . . . .	8
Members in mainland United States . . . . .	17
Members on other islands . . . . .	39—64
Hawaii: 13—Maui: 16—Kauai: 10	
	314

*Associate is the designation given to those persons who become interested in the church to the point of signing the following statement: "Being in sympathy and accord with the objectives of the Church of the Crossroads, I desire to become an Associate. I hereby pledge my support to its program and declare myself ready to aid in carrying out its ideals."*

*Affiliate members are those who, while maintaining their membership in their home churches on the other islands, are recognized by the Church of the Crossroads as full members merely for the duration of their stay as students in Honolulu.*

*Resident members, the other classification, is self-explanatory.*

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